

All this information is very important and very instructive. We try to upload more and more information about history events like that.

Zia From 1977-1988

When Zia-ul-Haq took the power in his hands, there was a popular conception that every government paid only lip service to Islam and no sincere effort was ever made in this direction; the ruling class had rather resisted the enforcement of Islam. General Zia was aware of such feelings. So, he directed his attention to the taking of practical measure. Thus the following few points can be enumerated in this regard: creation of favorable atmosphere, reforms in information media, ban on obscene adds, contact with Ulama and Mashaikh, eradication of lawlessness, prayer in congregation, respect for Ramazan, better facilities for Hajj, reorientation of education policy, making of International Islamic University Islamabad, enforcement of Hudood ordinance, setting up of Sharia court, sharia bench of Supreme court, Qazi courts, progress towards Islamic economic system, National language and national dress, decisions about Qadianis, enforcement of Sharia ordinance 1988. They are further classified as under:

1. The government of Zia created such an atmosphere where acting upon Islam was appreciated and opposing Islam was disliked and disapproved. In this regard his personal example played an important role. He himself acted upon Islamic injunctions, performed Umra annually, offered prayers regularly five times and his speeches or the lectures he used to deliver reflected his devotion to Islam.
2. His first major step was that he introduced reforms in media as media played an important role in creating favorable public opinion for a particular system. The promotion of music and dancing was prohibited and instead reformatory programs were introduced. Azan was aired at prayers time. Hajj rites were broadcast live on television and Hajj sermon could also be heard on radio. For some time T.V programs were stopped altogether during Iftar time to provide calm environment to the Muslims to pray. In addition to that all obscene adds(advertisements) were banned either on television or newspaper.
3. To enforce Islam effectively the support of Ulama and Mashaikh was necessary. In this regard, Zia concerned conventions of Ulama and Mashaikh to express their opinion freely and to criticize government if it is following the un-Islamic path.
4. The Zia government tried to uphold the sanctity of chastity and privacy. In the beginning law and order was enforced to eradicate vulgarity and obscenity, but later the pace of these reforms could not be maintained. Hence, with the passage of time the T.V. censorship got relaxed and with the setting up of democratic government, terrorists and dacoits got active, and the propaganda of safety of 'chadar' and 'chardivary' lost its charm and credibility.
5. Arrangements were made for attending the Zuhur prayers, in the government offices and schools. Nazimin-i-Salat was appointed who used to arrange the managements of the prayers, and urged the people to offer prayers. In the beginning the high government officers, Headmasters etc, used to attend the congregation with punctuality but with the passage of time relaxation crept in and even Nazimine abandoned their task.
6. To enforce the respect for Ramazan a special ordinance was released, according to which smoking, drinking, eating publically was prohibited and any one found doing that could be imprisoned for three

months or could be fined for rupees 500. Media broadcasted special programs during Ramazan. All food markets were used to be shut down during Ramazan.

7. Opportunity was provided to maximum people to perform Hajj. Khuddam-ul-Hujjaj were appointed for the guidance of Hajjis, their better residence in Saudi Arabia and medical facilities were given due consideration by the government.
8. To inculcate Islamic thinking in students, general Zia ordered to review all textbooks and anything repugnant to Islam and to the ideology of Pakistan was deleted. Islamiyat and Pakistan studies were made compulsory and were introduced in all sorts of educational institutions. The religious institutions were officially patronized and its degrees were recognized by government. Arabic was introduced as compulsory subject from sixth to eight Class.
9. To do research in fiqh and principles of Sharia and some other disciplines, Islamic International University was set up in Islamabad.
10. Four punishments were enforced by an ordinance, on 10, February 1979. Mentioned in Quran as "Had". These punishments were cutting of hands for theft, hundred lashes and stoning for death for adultery and eighty lashes for drinking and for false accusation of adultery. Appeal against these punishments could only be made in Sharia court. However not even a single culprit was awarded these punishments.
11. To enforce Islamic criminal law, Sharia court was set up which enjoyed the status of high court and it comprised of high court judges and some renowned Ulemas. If anyone claims a law to be repugnant to Islam, after hearing the court can announce it as null and void. However it heard cases concerning only to Islamic law.
12. The sharia bench of the Supreme Court was the highest court for appeal regarding Islamic law and in the same court the principles of Islamic Law could be discussed and interpreted.
13. Qazi courts were made to provide simple and speedy decisions, but due to the opposition of the lawyers, practical steps could not be taken in this direction.
14. To protect people from the injustice of bureaucracy and the government an ombudsman was appointed in June 1981, who could convey the complaints of the people.
15. Few steps were taken to model the economic system on Islamic lines. For instance, the enforcement of Zakat and Ushar system. Zakat is annually deducted from saving accounts and GDP funds when received, on the first Ramazan. Ushar was collected from those Landlords who's yield exceeded 948 kg of wheat.

Institutions like Industrial Corporation of Pakistan, N.I.T. and House building finance corporation were made to eradicate usury they were organized on principle of 'partnership' instead of fixed interest. All banks opened profit and loss sharing accounts and all saving accounts were converted into P.L.S. accounts.

1. To stop the dominance of western culture Zia ordered all the high officials to wear national dress president and prime minister also wore national dress on important functions. To promote national language Urdu, it was said that president and finance minister would address in Urdu. After few years all education would be in Urdu including the official correspondence, but no effective steps were taken in this regard.

2. The Qadianies were prohibited from using Muslim names of persons, mosque etc. they were prohibited for all their practices to be named as Islamic. Under the president's ordinance if they wanted to live in Pakistan, they will have to accept their non-Muslim identity.
3. Imposition of Sharia was the main slogan of Zia government. When Zia got differences with Junejo, in 1988, he dissolved Junejo's government and to satisfy the public minds he issued Sharia ordinance on June 15, 1988. According to it sharia was declared as the supreme law of the country and sharia courts were authorized to decide whether the laws in force are repugnant to Islam or not. Ulema were given the rights to appear before the court of law. Mufti was appointed by federal government to have his opinion on issues relating to sharia. An educational commission was proposed which was to recommend education system in accordance with the teachings of Islam. To promote Islamic values media was utilized and Islamic Ideological Council was proposed.

General Zia is a controversial figure in the history of Pakistan. He was opposed by the elite class of Pakistan, who were dissatisfied with his rapid Islamization of Pakistan. Political Ulema supported Zia but argued that Islamizing the country was not Zia's Job instead he should hold elections and transfer power to the elected representatives who will then enforce Islam.

Pervez Musharraf

The tenth President of Pakistan, Pervez Musharraf is a retired four star general of the Pakistan Army. He served as the thirteenth Chief of the Army Staff, as well as the tenth Chairman of the Joint Chiefs of Staff Committee and took over the administration of the country in a military coup in October 1999. Pervez Musharraf headed the administrative military government in Pakistan from October 1999 to August 2007.

Pervez Musharraf was born on 11th August, 1943 in Delhi, India. He belonged to a middle class family and several of his ancestors were government officials during the British rule over the sub-continent. His own father, Syed Musharrafuddin, worked in the Foreign Office of the Indian government, while his mother went on to do a masters, a rarity for most Muslim women at the time, and became a school teacher. After the partition of the Indian sub-continent the family migrated to Pakistan and settled in Karachi. Musharraf's father was posted in Turkey in 1949 and the entire family moved to Ankara when his father became a member of the diplomatic deputation from Pakistan. Musharraf returned to Pakistan in 1957 and attended Saint Patrick's School in Karachi. He graduated from the Forman Christian College Lahore and in 1961 entered the Pakistan Military Academy, at Kakul.

Musharraf participated in the 1965 war against India and was part of that elite group of the artillery regiment which launched an offensive on the Kasur-Khem Karan sector. It was in this war that he won the Imtiaz Sanad medal for gallantry. Musharraf became lieutenant colonel in 1974, a colonel in 1978 and staff officer during the 1980s. In 1990 he studied at the Royal College of Defense Studies in Britain for a year. Musharraf became a major general in 1991 and served as the Director-General of Pakistan Army's Directorate General for the Military Operations (DGM0). In 1997 he was superseded by Lieutenant General Ali Kuli Khan Khattak as Chief of General Staff (CGS), at which Musharraf was quite 'surprised and disappointed.' He even contemplated retirement as a lieutenant general. However he was

favoured by the then Prime Minister Nawaz Sharif and personally promoted to Chairman Joint Chiefs of Staff Committee.

General Pervez Musharraf was the main strategist behind the Kargil plan, which was launched in March 1999. Pakistani and Kashmiri soldiers began infiltrating on the Indian side of the LOC. When India discovered this movement the conflict escalated to a full scale war between May and June 1999. However as the international pressure intensified the Prime Minister Nawaz Sharif withdrew support to the insurgents in Kargil conflict and the Pakistan Army had to evacuate the captured posts, retracing their steps back to Pakistan. The casualties in Pakistan were heavy and the government even refused to accept the dead bodies of many officers. This greatly antagonized the army and rumors of a possible coup began circulating.

In 1999 in a bloodless coup the Pakistan army took over and replaced the Sharif government. The Prime Minister replaced Musharraf as Chief of Army Staff with Ziauddin Butt on 12th October 1999, while he was still on his way back to Pakistan from Sri Lanka. The Prime Minister ordered the plane carrying Musharraf into Pakistan not to land in Karachi, which caused quite a stir in the army. The army seized the control tower in Karachi Airport, allowing the plane to land and stating the coup. Two days later on 14th October 1999, Musharraf declared a state of emergency in Pakistan issuing a Provisional Constitution Order.

The army rule continued for three years when on 20th April 2002 he held a referendum and formally appointed himself as the President of Pakistan on 20th June 2002. He became a close ally with the US in the aftermath of 9/11 supporting the war on terror. The Bush government provided Pakistan with military and economic assistance. After the fall of the Taliban government in Afghanistan they were able to launch insurgency in Pakistan. 'By 2005, the Taliban and al-Qaeda were in the midst of a major terrorist campaign against the Musharraf regime.' During this time the pressure from Bush administration to curb the insurgencies also increased on Musharraf, as the US began firing unnamed drones at Taliban and al-Qaeda targets in Pakistan and carry out cross border incursions. The Pakistani people, opposed to the country's involvement in the war on terror, retaliated gravely to this and domestic pressure on Musharraf increased.

As the country was gripped in the clutches of suicide bombing and Islamic extremist, anti-Musharraf elements on particular institution, the Lal Masjid became the hub of activity. In their demand to the government to impose shari'ah, madrassah students and women began attacking DVD shops and causing disruptions in their activities. These people were part of the seminaries in the Lal Masjid, owned by two brothers who had continued to challenge the writ of the General during his tenure. In July 2007 the Government forces surrounded the Lal Masjid and the stand-off went on for a week. Eventually the forces bombed the mosque to gain entry, killing many of the people inside. This was the last straw. Musharraf was forced to resign in 2008 as the power was transferred to Asif Ali Zardari.

Partition Of Bengal

The partition of Bengal was the most important event during the rule of Lord Curzon. It was carried out mainly for the convenience of administration. Bengal in those days was the biggest province of India

extending over 1, 89, 000 square miles with a population of 80 million. It was comprising of Bengal, Behar and Orissa and was under the central of one lieutenant Governor. After Lord Curzon took charge as Governor General of India the discussion over the Partition began due to the following issues:

1. **Vastness of Province:** The Province was spread over the area of 1, 89, 000 square miles with the population of 80 million, which was too vast to be managed by one lieutenant Governor. He could not make a tour for the whole province due to its vastness once in his tenure.
2. **Limited Sources of Communication:** The sources of communication in the provinces were limited due to rivers and forests. The law and order condition of the provinces was also worst due to insufficient police and in-efficient management. Therefore the need of partition of province was felt severally.
3. **Difference of Language:** There was also the difference of Languages and civilization of the natives of West Bengal and East Bengal. The natives of West Bengal considered themselves superior in civilization to the resident of East Bengal. The Condition demanded for the division of Provinces.
4. **Need of the time:** The division of Bengal was the need of the time to develop trade in East Bengal and to promote the Port of Chittagong, which could be done only by division of the Provinces.
5. **Partition:** The Partition of Bengal was thus calculated to restore efficiency in the Government and administration on one hand and encouraged local initiatives for progress and development on the other. Lord Curzon partitioned Bengal and formed two new provinces of manageable size – East and West Bengal. East Bengal consisted of Dacca, Mamansingh, Assam, Kaula, Rangpur, and Bogra district, the Dacca was capital of East Bengal constituted a majority Muslim Province, while the Bihar and Orissa constituted a separate province to be called as West Bengal with the capital of Calcutta and become the Hindu Majority provinces.

East Bengal contained a population of eighteen million Muslims and twelve million Hindus. Whereas West Bengal had a population fifty four million of which 42 million were Hindus and thus was the Hindu majority province.

Muslims' Response

It received a favorable response from the Muslims. It was thought that it would bring the emancipation of Muslims socially and economically. The Muslims welcomed the Partition of Bengal for the following reasons:

1. **In the majority province of East Bengal the Muslims would be free from Hindu dominance in economic field. They would get opportunities of services and advancement of agriculture.**
2. **The city of Dacca, where the Muslims were in majority was the centre of Muslim culture. In Dacca Muslims had a great chance of success for social and cultural advancement than in Calcutta.**
3. **The Partition could result in political uplift and securing represent action in the Government.**

4. The partition of Bengal relieved the Muslims from competing with Hindus, who were more advanced in every field of life.

Hindus Response

The Hindus did not accept it, as it dealt a telling blow to their monopolies and exclusive hold on economic, social, Political life of the whole of Bengal. They called it as a deliberate attempt by British Government

1. The Partition of Bengal had brightened the possibility of betterment of Muslims; while the Hindu landlords, capitalists and traders wanted status quo and to continue the exploitation of the Muslims.

2. Hindu lawyers also reacted to the partition of Bengal because they thought that the new province would have its separate courts and thus their practice would be affected.

3. Hindu press was not different from that of Hindu advocates. Hindus had their monopoly over almost whole of the province press. They were afraid that new newspapers would be established which would decrease their income naturally.

4. The Hindus launched Swadeshi Movement whose sole purpose was to boycott of British goods.

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Annulment of the Partition

When Lord Hardinage assumed charge as Governor General of India Hindus again became active and sent a representation to him for the annulment of partition of Bengal. He recommended the same to the British Prime Minister for Indian Affairs. On the occasion of the visiting His Majesty George V to Indo-Pakistan and holding of Darbar at Delhi on 12th December 1911 the partition of Bengal was cancelled.

The united Bengal was placed under a Governor and Assam was placed under a Chief Commissioner. This decision was shattering blow to Muslims. It left them sullen and disillusioned. Their anger and indignation had widespread repercussions. The Muslims leaders and intelligentsia condemned the decision as betrayal of worst kind.

Z. A Bhutto

Z. A Bhutto sworn in as President and Chief Martial Law Administrator on December 20, 1971. Pakistan Peoples Party had won a landslide victory in the first general elections of the country in 1970 under his charismatic leadership but in West Pakistan only. The events that followed the general elections including the civil war in East Pakistan and Indo-Pakistan war of 1971 cost the country of her eastern half. All these developments paved the way for Bhutto's accession to power who held the office of

president and also acted in the capacity of Civilian Chief Martial Administrator till the enforcement of the interim constitution on April 21, 1972. The interim constitution provided for a presidential form of government and Bhutto held the office of president till 14th August 1973 when he switched over to premiership under the newly enforced constitution of 1973.

Bhutto was quite ambitious for transforming Pakistan in accordance with his vision. No doubt, the country he inherited was different than that founded and envisioned by the founding father. In order to materialize his dream and fulfill the promises he made with the masses necessitated introduction of wide ranging reforms in all areas. Therefore, following his party manifesto soon after becoming president, process of reforms was initiated with vigor and rigor. He started with consolidation of his position in relation to military in order to reassert civilian supremacy over the armed forces. Almost 43 senior officers were retired within four months of his coming to power including Lt. General Gul Hassan and Air Marshal Rahim Khan.

He also introduced multifaceted administrative reforms starting with the purging of the civil services from corrupt officials. Unified pay scale for all services was his innovation along with formation of service groups with combined training for all the groups. Moreover, through Lateral Entry Scheme more than 5000 officers were recruited and Federal Security Force was created in 1973 to assist civil administration for maintaining law and order.

The process of nationalizing the basic industries was also taken up. Ten basic categories of industries were nationalized in Jan 1972 though the program was later expanded to include banks and schools generating ramifications for Pakistan's economy. Similarly, a program of land reforms was undertaken in 1972 fixing ceiling for irrigated land at 150 acres and in case of un-irrigated land at 300 acres.

On foreign front, Bhutto made some bold decision like unilateral withdrawal of Pakistan from the Commonwealth in Feb 1972 and also from SEATO in the same year. An agreement was reached with India in July 1972 for making possible the return of 90,000 soldiers, popularly known as Simla Accord. However, the center-province relations presented an uneasy situation. NAP-JUI coalition government in Baluchistan was dismissed in Feb 1973 followed by the resignation the same coalition in NWFP. He also resorted to stern action against his political opponents and critics. Numerous opposition leaders, journalist, labor leader and student leaders were arrested and detained. This demonstrated lack of respect for democratic values and credentials with manifest tendency for establishing autocratic regime. However, the mass popular support and charisma of his personality enabled him to carry on with all these deeds and actions.

Creation of All India Muslim League

After the creation of the Indian national Congress and its time as a 'representative' party for the people of the Indian sub-continent, there was felt a need to reassess its claims at unbiased representation. From the very start of its existence the Congress had shown clear its interest to safeguard the rights of Hindus, alone. Some of the Congress leaders adopted a revolutionary policy to establish Hindu Raj in the sub-continent under the guise of a national movement.

The prediction of Sir Syed Ahmed Khan Soon proved to be fact that, "Hindus and Muslims are two different nations who have different ideologies." The Muslims of India were greatly disappointed by the anti-Muslim stance that the Congress seemed to have adopted. The events following the partition of Bengal and Urdu-Hindu controversy strengthened the desire of the Muslims to organize themselves

politically as separate community. The birth of All India Muslim League at Dacca on 30th December 1906 came as an expression of that desire.

Following are the reasons for the establishment of Muslim league.

1. Indifferent Attitude of the Congress towards Muslims: All India National Congress was a pre-dominantly Hindu body. Its interests were always at odds ends to those of the Muslims. By 1906, Muslim leaders were convinced that they must have their own party which may speak for the community on all important occasions.

2. Educational and Economic Backwardness: Muslims had lagged far behind from the Hindus in education and economic progress. Educational and economic conditions could only be up graded by establishing a separate Muslims organization that could represent the wishes of the Muslims.

3. Urdu-Hindi Controversy: The Urdu-Hindi controversy began with the demand of Hindus to replace Urdu by Hindi as official language in Deva Nagari Script. Sir Anthony Macdonal, the then Governor of UP ousted Urdu from public offices. Congress clearly sided with Hindi and supported the movement against Urdu and there was no other political party to support Urdu. Thus, the need of formation of a Muslim political party was felt severely.

4. The Evolution of Minto Marley Reforms: The turning point came in the summer of 1906 during John Morley's budget speech, in which he hinted of constitutional reforms. At that time Muslims did not have a political platform to demand their share. It was reasserted that they wanted a separate political platform.

5. The Success of Simla Deputation: Minto offered fullest sympathy to the Muslim demands. The success of Deputation compelled the Muslims to have a separate political association of their own.

6. To Save Muslim Entity: The belief uttered by sir Syed Ahmed Khan that the Muslims were somehow a separate entity. The Muslims did not believe that Hindus and Muslims formed one nation. They were different by religion, history, languages and civilization. It became essential for Muslims to establish a political party of their own.

A resolution to form the All India Muslim League was passed by Nawab Salimullah Khan and was seconded by Hakim Ajmal Khan, Maulana Muhammad Ali and Moulana Zafar Ali. The resolution was passed by All India Educational Conference on 30th December 1906. A committee was formed to prepare its draft constitution. Sir Agha Khan was appointed as President and Syed Hassan Balgrami was appointed as secretary, while Nawab Mohsim-ul-Mulk and Nawab Viqar-ul-Mulk were made joint secretaries with six Vice- Presidents, a Central Committee with forty Members was also constituted. In this way Muslim league was established and become the sole representative of Muslims.

Knowing the circumstances which led to the formation of Muslim league was not difficult to make out what it aimed to. However, the Muslim league laid the following points as its objectives.

1. To create among Muslims the feelings of loyalty towards British Government and to remove misconception and suspicious.

2. To Safeguard the political rights of the Muslims and to bring them into the notice of the Government.

3. To prevent among the Muslims, the rise of prejudicial feelings against the other communities of India.

The first session of all India Muslim league was held at Karachi on 29th December, 1907 and was presided over by Adamji Peer Bhai.

It was being felt from the beginning that the All India Muslim League would not achieve considerable success without winning the British Public opinion to its side. Therefore, Syed Ameer Ali organized the branch of Muslim league at London. The inaugural meeting was held on 6th May 1908, at London Caxton Hall. It was participated by the Muslim and those British people who favoured their view point.

There came into being a political body which was to play a decisive role in the destiny of the Muslim peoples of the Indian sub-continent. The day the Muslim delegation won recognition of the demand of separate electorate, the course of the Muslim freedom struggle was charted. It was the beginning of the growth of Muslim national consciousness. It found visible institutional expression in the form of Muslim League which after a forty (40) years struggle was to achieve for the Muslims the culmination of their national aspiration, Muslim League became a mass movement of the Muslims and succeeded in achieving Pakistan in 1947. Actually the new breed of leadership like Quaid-i-Azam Muhammad Ali Jinnah was instrumental in its metamorphosis.

After the acceptance of the demand of separate representation in the Minto Morely reforms, it was common sense to have political party to fight elections for Muslim representation. Whatever may have been the effects of Muslim league, but it made clear that the interests of Muslims must be regarded completely separate from those of the Hindus. Any fusion of both the communities in future was not possible. It steered the ship of Muslim destiny safely through of Political chaos and turmoil to the safer harbour of Pakistan.

KANPUR MOSQUE TRAGEDY 1913

The U.P Government granted a total of two and half lakh rupees to widen the roads of the Kanpur and to fulfill other welfare works. This scheme also included AB road. The widening of this road became a serious issue. The real problem was that if it were widened straight, there lay in its way, a Hindu temple just opposite to the Mosque in the Machli Bazar.

When Hindus heard of this scheme, they forced the Government to halt its progress. Then the only way left to save the temple was, to turn the road in some other direction, because there was not much space between the mosque and temple, to widen the road. Hence, there was a threat for the Muslims that the eastern part of the mosque might have to be demolished which was used for the purpose of ablution and for baths in order to commence the road.

So on 1st of April 1912, in the Improvement Trust Committee session. The Muslims requested that no portion of the mosque should be included in the road for the sake of its widening but all was in vain.

On April 1913 Lt. Governor of U.P. Sir James Meston, received a petition through Shahid Husain, from a group of Muslims of Kanpur upon "alienation of any part of the mosque." Eminent Muslim scholars tried to prove that the targeted portion is the part and parcel of the mosque from the religious point of view. On 12th of April 1913, a memorial was presented by barrister Shahid Hussain, which was about protecting the eastern part of the mosque against the expected demolition. On 6th May 1913, James Meston sent a letter to the memorialists concluding that "the washing place is not the part and parcel of the sacred building and must be removed. The authorities of the mosque will be asked to choose another site on which a washing place will be built for them by the municipal Board"

Then on 20th July 1913 Sir James Meston himself visited Kanpur and inspected the mosque. He had shown complete disregard for the feelings of the Muslims and the Government abolished the Eastern part of the mosque. There was an outrage among the Muslims of Kanpur and the Muslim press strongly protested against it. This action taken by the Government was condemned throughout India. Tylor, who was a Magistrate of Kanpur was ordered by James Meston "to take effective measures to prevent any breach of peace in connection with the execution of the orders, if he wants extra police let him say so."

The Muslims then gathered at Idgah on 3rd August. When the meeting was over an angry procession which was carrying black flags appeared before the mosque and began to place the loose bricks over the dismantle structure as a symbol of reconstruction. Then to disperse the mob, the police force opened fire under Tayler's orders. The firing continued for 15 minutes and almost 600 cartridges were used.

By this regard, Muslim Anjumans from all over the India strongly protested against this wicked act of firing on the Muslims. Anjumans that strongly protested were Anjuman-e-Ziaul Islam, Bombay, Anjuman-e-Islamia, Amritsar, Anjuman-e-Hadayatul Islam, Islamia, Kohat. Press media also didn't remain quiescent and Muslim press strongly condemned this perfidious act of Government. The Zamindar commented "the demolition of a part of the Kanpur mosque at the point of the bayonet and the characterization of the Muslim outcry caused thereby – a spectacle so heartrending that has shaken the faith of Mussalmans in the Government's principle of non-interference in religious matters."

Similarly, All India Muslim League did not remain quiet on this tragedy. On 31st August and on 19th September, Council of the AIML had passed two notable resolutions. One, for the appointment of a committee comprising, both officials and civilians to conduct an impartial inquiry and the other on the importance of showing gratitude to Sayyid Wazir Hasan and M. Ali for going to England to present the Muslim case.

Sir James Meston's attitude filled the hearts of Muslims with painful feelings, when after this tragedy he distributed the merit certificates to those who had taken part in the firing. It showed his hatred for the Muslims.

Lord Hardinge showed blatant anger at this policy and strategy. Lord Hardinge called this act as a "stupid blunder." He said that it was the example of shortsightedness of Taylor and Meston. Lord Hardinge felt the pain of the Muslims and visited Kanpur along with Sayyid Ali Imam on 13th to 14th October. He compromised with the Muslims allowing them to build a new building over the public road. He also visited the mosque and ordered to release the prisoners and withdrew the cases.

Thus, this tragedy played a significant role in awakening political consciousness among the Indian Muslims.

KHELAFAT MOVEMENT 1919-1922

The Khilafat movement was a very important event in the political history of India. The Muslims of India had a great regard for the Khilafat (Caliphate) which was held by the Ottoman Empire. During World War I, the Ottoman Empire (Turkey) joined the war in favour of Germany. But Turkey and Germany lost the war and a pact commonly known as Istanbul Accord was concluded between the Allied Forces on 3rd November 1918. According to this Pact the territories of Turkey were to be divided among France, Greece and Britain.

During the war the Indian Muslims were in a very awkward position, because they had a deep-rooted devotion to the caliphate. They had profound respect for this holy institution. Therefore, their support to the British Government was subject to the safeguard and protection of the holy places of Turkey and on the condition that Turkey will not to be deprived of its territories. But the British Government could not fulfill both of these promises. The Treaty of Savers 1920 was imposed on Turkey and its territories like Samarna, Thrace and Anatolia were wrested from it and distributed among European countries. A wave of anger swept across the Muslin World and the Indian Muslims rose against the British Government.

Muslim leaders like Maulana Abdul Kalam Azad, Moulana Muhammad Ali Johar, Moulana Shoukat Ali and others reacted against the British Government policy and were put behind the bars.

Thus, Muslims organized a mass movement, which came to be known as Khilafat Movement. The aims of this movement were

- (a) To protect the Holy place of Turkey
- (b) To restore the Territories of Turkey
- (c) To restore the Ottoman Empire.

In December 1919 both the Khilafat Committee and Congress held their meetings simultaneously at Amritsar and a delegation was prepared which was sent to England under the leadership of Maulana Mohammad Ali Johar to see the British Prime Minister, Cabinet Member and Members of Parliament and to explain the Indian point of view regarding the Khilafat. The delegation visited England in 1920. The leaders of the delegation addressed the House of Commons and saw the British Prime Minister, Lloyd George who paid no heed to the delegations demand. The delegation stayed at London for eight months and won many hearts and sympathies of people in Britain delivering speeches. However, the delegation returned to India unsuccessful in October 1920.

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After the unsuccessful visit to England the leaders of Khilafat Movement realized the fact that British were not in the mood to help them. Therefore, they realized that a new strategy needed to be adopted in order to reinvigorate the zest and zeal for freedom among a general populace. With this aim they decided to launch a movement of Non Co-operation. When the leaders of Khilafat movement announced the Non Co-operation Movement, the Congress extended its full support to the Khilafat Movement. The leaders of the two met at Amritsar and resolved to launch a country wide agitation under the leadership of Mr. Gandhi. The agitation was against the British government. The Jamiat-ul-Ulama Hind issued a Fatwa of *Tark-e-Mawalat*. The following points were included in it:

1. Renunciation of all Government titles.
2. Boycott of legislature and court.
3. Withdrawal of student's from educational institutions.
4. Resignation from government posts.
5. General civil disobedience.

As a result of this proclamation of fatwa, hundreds of thousands people returned the titles and stopped sending their children to government schools and colleges. All those highly educated young men who could have rose to high government positions bade farewell to their bright future and accepted ordinary jobs in the private sector. The vacuum created in government offices was joyfully filled in by Hindus, while the Muslim government employees willingly accepted starvation for the sake of the Muslim cause.

Under the hypnotism of Mr. Gandhi, Muslim ulama had issued a verdict and declared India as *Dar-ul-Harab* and the Muslims therefore needed to migrate to some other country or *Dar-ul-Salam*. Thousands of families sold out their properties for a tenth of their value and hastily left for Afghanistan, in August 1920. As many as eighteen thousand people marched towards Afghanistan, which was unable to bear the influx of the people. Thus, the Afghan authorities closed their frontiers. Eventually the Muhajarins had to return to their homes. A great number of old man, women and children died on their way during

returning to homes and those who luckily reach alive their former places. They found themselves homeless and penniless. In fact they faced great difficulties. Even the preachers of Khilafat Movement realized the fact.

In January 1921, nearly three thousands students of various colleges and schools boycotted their classes and a number of teachers most of them were Muslims tendered their resignation. The Movement became so powerful that the Government was obliged to pay attention to the problem. The British Government invited Seth Jan-Muhammad Chutani, the President of Khilafat conference to visit London to discuss the issue. A delegation under his leadership visited London and discussed the sentiment of Muslims but the delegation also returned unsuccessfully.

The Khilafat Movement came to an end when thousands of Indians were put behind the bar. The leaders in spite of their best efforts could not maintain the Hindu-Muslim Unity. One of the main reasons which caused a death blow to Khilafat Movement was the indirect announcement of Gandhi to discontinue the Non Co-operation Movement. Gandhi used an incident of arson on February 1922, when a violent mob set on fire a police choki at Chora Churi at district Gorakpur, burning twenty one constables to death as an excuse to call off the non-cooperation movement. It adversely affected the Khilafat Movement which thought to be integral part of movement. In 1924, Kamal Ataturk set up a government on democratic basis in Turkey by abolishing Khilafat as a system of government which served a finishing blow to Khilafat Movement in India and people had lost whatever interest that they had in the movement.

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Failure of the Movement:

1. The abolition of Khilafat by Kamal Ataturk was a serious blow on Khilafat movement in the sub-continent and he exiled Sultan Abdul Majeed, a helpless Caliph and abolished Khilafat as an institution, due to this all agitational activities came to an end in the Sub-continent.
2. The Hijrat Movement made the Muslims disillusioned with the Khilafat Movement due to the declaration of India as *Darul-Harab*. A large number of Muslims migrated from Sindh and N.W.F.P to Afghanistan. The Afghan authorities did not allow them to cross the border. After this tragic event those who had advocated the Hijrat movement come to realize their mistake which resulted in failure of movement.
3. When Khilafat movement became mature and was reaching its climax. A tragic incident took place in the village of Chora Churi in which the police opened fire on the procession of local resident. The agitated mob in counteraction set the police station on fires which in result twenty one police constables were burnt alive. Due to this incident the Ali brother and other Muslim leader were arrested and Mr. Gandhi put off the movement. As a consequence the movement lost its intensity.

Conclusion:

The Khilafat movement was started to safeguard the Khilafat in Turkey, an issue which essentially belonged to the Muslims. By the involvement of Hindus the Movement grew forceful and there was possibility of meeting the movement with success. The British Government was the common enemy of the

Muslims and Hindus. That is why, both the nations continued united efforts against it. But the difference between the Hindus and Muslims became even more pronounced and many other events showed that the opposition of Hindus to British Government was not lasting. When Khilafat Movement reached at its success, the Hindus especially Mr. Gandhi gave up from movement and leaved the Muslims alone and caused the failure of Movement.

The Khilafat movement proved that Hindus and Muslims were two different nations as they could not continue the unity and could not live together. The Khilafat Movement created political consciousness among the Indian Muslims, which inspired them to constitute another movement for then Independence. Thus, they started Pakistan Movement.

HIJRAT MOVEMENT

Hijrat movement was launched against the aggressive policies of British government and for the restoration of Ottoman Empire. World War 1 broke out in the year 1914 between Allied forces and Germany. The Ottoman Empire was very weak and made alliance with Germany. Muslims of the Indian sub-continent had spiritual attachment with Ottoman Empire and refused to join Britain in their war against Ottoman Empire. British government promised that they will fight only against Germany and no harm would be done to the Ottoman Caliphate. When Allied forces defeated German the promise was broken. In the Treaty of Serves the territory of Ottoman Empire was distributed between French and Britain and small portion to Turkey. Khilafat Movement was launched for the restoration of the Ottoman Caliphate, Congress supported the movement and mass mobilization was at its peak. The British government issued Rowlett Act in 1919, indefinitely extending emergency measures to control public unrest and root out conspiracies. The British government became more aggressive due to mass mobilization and arrested Muslims leaders including Ali brothers and Azad. Around thirty thousand Muslims were detained. In the meanwhile Jallian Bagh incident occurred whose purpose was to demand the release of Muslims prisoners. Hijrat movement was the result of intolerable behavior of British government.

When Khilafat movement was at its peak, in the meantime a voice arose from Lucknow declaring the India sub-continent as Dar-ul-Harb (home of war), urging the Muslims to migrate from their homeland on the plea of few Ulama of India as a result of their inability to compete against the aggressive steps of the British, they ought to go somewhere else. Moulana Abdul Kalam Azad, Moulana Abdul Bari Farangi, Moulana Muhammad Ali and Moulana Abdul Majeed Sindhi issued a Fatwa which declared migration from India Dar-ul-Harb (home of war) to Dar-ul-Aman (home of peace) desirable for the Muslims of India after World War I. Nazims were appointed in every big city and a central office was established in Delhi known as Khuddam-ul-Muhajireen to motivate Muslims for migration. Giving importance to the announcement of Ulema most of the Muslims decided to migrate to the nearest Muslim country Afghanistan, which was thought a suitable for their shelter. Muslims of the Indian sub-continent were unable to spend their life according to teachings of Islam and Islamic culture under British rule. Hijrat movement was considered such an important virtue that the Muslims were not even made to hear a minor word in opposition of the movement and it became so dominant that even Non-cooperation Movement paled before it.

Muslims sold their property and headed for Kabul. A group of 750 Muslims Muhajireen from Sindh set out for Kabul under the leadership of Barrister Jan Muhammad Junejo. This group of Muslims received an enthusiastic reception at every train station it passed; this enhanced the vigor for migration amongst the Muslims of Punjab. The popularity of movement can be determined from the fact the more than thirty

thousand Muslims had left for Kabul in the second week of August 1920. The movement spread out to the Frontier province and locals became more active to surpass other in this sacred cause. The movement was undertaken as religious significance. The rural areas of N.W.F.P province such as Peshawar and Mardan were the worst affected areas. The local Hindus motivated Muslims for migration and started buying their land and cattle at throw-away price. A land worth of ten thousand was sold for one hundred and a Bull worth of two hundred was sold for forty rupees only. The carvans of emigrants who were moving towards Afghanistan via Peshawar and Khyber Pass were brought up and nourished by the locals. A proper setup was made for their hospitality, donations from locals and dedicated their time and energy for the help of refugees. A Sarai at Namak Mandi Peshawar was reserved for the stay and hospitalization of the emigrants. Majority of Muslims leaders from N.W.F.P were in the favour of Hijrat movement including, Abdul Ghaffar khan, Abbas khan, Muhammad Akbar khan and Ali Gul khan and they themselves migrated to Afghanistan with common refugees.

The migration took place at a large scale, a very large number of people majorly from lower class of society, the common people, the poor people left from India to Afghanistan. The emigrants carried out their journey on foot and carts because sources of transportation were not that much developed at that time. In the beginning the Afghanistan government welcomed Indian Muslims and King Amanullah ruler of Afghanistan appointed Muhammad Iqbal Shedai as his minister for refugees. Afghan government later on closed down their frontiers when they found flood of refugees were coming would be too difficult for them to handle. Even those who have managed to enter successfully were spending miserable life and disgusted because Afghanistan was a poor country and facing many internal problems. The refugees came across so many hardships and soon they were forced to take a journey back home. Some of the refugees went to Soviet Union and Europe.

Hijrat movement was an emotional and ill advised movement and it had no potential to have constructive result. Majority of Ulema and leaders of public opinion did not approve, including Moulana Ashraf Ali Thanvi, Habib-ur-Rehman, Hakeem Ajmal khan, Sahibzada Abdul Qayyum khan and Alama Inayatullah khan. Hijrat movement ended in misery for the Muslims because it was unplanned and was based on the emotions and had not taken into account the realities of Afghanistan. It was an unwise act of Muslims of Sub-continent lost their lives, home, crops and cattle. It was act of serious blunder of Muslims not looking into consequences and made them from poor to poorer. Muslims were at the brink of disaster and facing Hindu opposition because they had nothing in India now as they sold whatever they had. Sincere and zealous Muslims suffered severe hardships; however Hijrat movement reinforced the total commitment of Muslims sacrifice for the ideology, principles and teaching of Islam.

CAUSES OF FAILURE OF WAR OF INDEPENDENCE

The majority of the Indian nationals fought bravely against the rule of the foreigner but failed in their bold attempts to overthrow the British Raj. The causes of this failure are many but the important ones are discussed as below.

The foremost cause was the sudden start of the war in confusion, without any preparation or proper planning. Secondly since there was an extreme lack of communication and coordination among various groups of freedom fighters who started their uprising according to their own wishes, it became easy for the English troops to curb the revolt of different areas on by one.

Thirdly there was no experienced leader among them to lead the Indian soldiers. They had declared Mughal Emperor, Bahadur Shah Zafar, their leader but instead of warfare he was devoted to poetry and was too old and incompetent to lead the revolutionaries. The British troops, on the other hand, were endowed with extremely competent generals like Edwards and Lawrence.

Fourthly, English troops were modern and strikingly advanced not only in warfare but also in new ways of swift and speedy communication. They did not have to cross long roads and grounds to deliver a message or order but could simply wire it with a few minutes. The Indians on the other hand were devoid of such means. That's why they utterly fell behind and got defeated.

Fifthly, the English had full command on waters due to their advanced navy they got enforcement from their Crimean fronts to counter Indian aggression without any delay. Being equipped with modern weapons especially Enfield rifles they could hunt down Indians who were still fighting with their sticks, swords and daggers to fight their highly powerful opponents.

The economic conditions of Indian troops also entailed an obvious cause of their defeat. On the one hand the war started out of awkwardness, mismanagement and lack of planning and even the emperor was practically penniless who was asking for loans from Delhi landlords but they were determined to save their money, not their freedom. The British troops, on the other hand, had been wealthy because the prosperous regions of India were totally under their control.

Another major reason was the treachery of Sikhs who had been grudgingly fighting against Muslims for a long time. The East India Company took advantage of their feeling of antipathy and aroused them towards their own countrymen. Sikh states like Patiyala and Jind helped the English troops in crushing the native disturbance in Punjab. In the North-West Frontier Province there were certain feudal lords like the Wali of Swat displayed their allegiance to the alien rulers. Even in the Indian army there were some traitors like Moulvi Rajab Ali and Mirza Elahi Baksh who were honored and awarded with affluence for providing information to the Crown about whereabouts of the Indian Emperor.

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